

the universe, the human soul, was not born to fall and perish utterly, and that this earthly life is, by many signs, only the preparation for some higher form of existence, lies deep down in the thinking of every normal person. Addi-son put the thought into a few lines:

"It must be so .- Plato, thou whence this pleasing hope, this fond

desire, s longing after immortality? whence this secret dread and inward of falling into naught? Why shrinks the

Back on herself, and startles at destru

tion?
'Tis the divinity that stirs within us;
'Tis Heaven itself that points out an hereafter,
And intimates eternity to man.
Eternity: thou pleasing, dreadful thought!"

How Creed Affects Conduct There is surer ground for a convic tion of immortality than any I have yet cited; and we shall consider it a few paragraphs later. First, though, need to remind ourselves of some

practical consequences of our belief upon this subject. If man dies as the dog dies, then the greatest of all inspirations and inhibitions are removed from the realm of morals. It is because man

bound up with the expectation of a life beyond the grave.

Grounded in the resurrection teaching is the Christian's hope of Christiy then be risen together with Christ. Seek those things which are above." "Now is Christ risen from the dead, and become the first-fruits of them that slept." "If Christ hath not been that slept." "If Christ hath not been raised, then is our preaching vain; your faith also is vain." "If we have only hoped in Christ in this life, we are of all men most miserable."

Cient history.

There remains one final proof of the resurrection of Jesus Christ, which, in the case of millions of persons, makes all the other evidence unnecessary. That is the fact of personal, present velationship with the living Christ, to whom a long line of martyrs and saints bear testimony, saying with St. That relationship is for multitudes more real than any transaction with merchant or friend.

Light From the Book.

Every day, in every section of the world, there rage arguments about religion. Men cannot be restrained jeered at for his talk of ice and snow; from speculating about this supreme theme. No aspect of these discussions strikes an observer as more significant than the fact that so often men debate as if there were no authority above their own reason to which appeal might be made. They talk as though historical facts were to be decided by "horse sense;" and as if one man's opinion were as good as another. In other words, they leave the Bible entirely out of their discussion, and airily put forth their own immature opinions as if they were the last word on the subject. Every reader of these lines has prob-Every reader of these lines has prob- proof of immortality. ably heard controversies on the resur-rection, without a single appeal to the Bible as historical evidence.

Bible as historical evidence.

That makes only one of two courses possible. Either the Bible must be discarded utterly, or else it must be accepted as the only scientific and valid evidence available up to the present upon the subject of the resurrection. To reject the teaching of the resurrection is to reject the New Testament; for it is full of the fact and of the implications of the resurrection of Jesus. implications of the resurrection of Jesus Christ. And apart from this Book we have absolutely no other historical evidence of the raising of the dead to life. I take a concordance and follow through the words "raised," "risen," "resurrection," and find one hundred and twenty-three separate references given to resurrection

ren philosophy of the ancients that we turn for comfort, but to this Book of the immortal hope, whose words of sweet assurance are repeated daily over thousands of biers, impart-

Romantic girls want lovers who will prove their devotion. Well, true love will stand uttermost tests. "God commendeth His own love toward us. in that, while we were yet sinners, Christ died for us." The ultimate proof of the love of God for man is His complete identification of Himself with humanity in the person of His early Son. From cradle to grave, and beyond, Jesus went for love's sake. He "went the limit," to demonstrate how great is the Father's love. He was "in all points tempted like as we are" in order that He might sympathetically touch our common human

life and experience.

As Jesus shared our earthly life and death, so we may share His res-urrection life. Paul insists that the disciple is "raised together with Christ," and that they share a common heavenly experience. Not only are we delivered from humanity's oldest fear and commonest experience but we are ushered into a triumphal resurrection glory of life here and now. The everyday spiritual experi-ence of the Christian is linked with the fact of the resurrection of our

Facing the Facts.

would have been counted suspicious; they were true to their time and to the facts.

Of the ten appearances of the rise Christ—eleven, counting His appear Christ—eleven, counting His appearance to Saul on the Damascus road—the first two were to women. Mrs. Browning wrote, in a compact quat-

'Not she stung; she denied him brave,
Last at His cross and earliest at His
grave."

The first six appearances were in near Jerusalem, in this order: To Mary Magdalene, at the

To the women on the way from sepulchre;
To Simon Peter alone, near Jeru salem;

Emaus, near Jerusalem; To the apostles, except Tho Jerusalem;
To the apostles, with Thomas, week later, at Jerusalem.

The next three appearances were morals. It is because man is to live forever that he should live like an immortal here and now. Once grant that this life is all and then we must admit the wisdom of the injunction, "Eat, mit the wisdom of the injunction, "Eat, and the should live hundred brethren at once, the final appearance was at the As-

mit the wisdom of the injunction, "Eat, drink and be merry, for tomorrow we die."

The chrism of earth's friendships is the hope of the resurrection which sacredly anoints them for two worlds. All our highest conceptions of love are bound up with the expectation of a life beyond the grave.

Grounded in the resurrection teach.

The final appearance was at the Ascension, on Mt. Olivet.

Assuming the historical validity of the Bible, and we find that the resurrection is established by many witnesses, and that it is as completely buttressed a fact as any event in ancient history.

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Assuming the historical validity of the Bible, and we find that the resurrection is established by many witnesses, and that it is as completely buttressed a fact as any event in ancient history.

"Closer is He than breathing, Nearer than hands or feet."

Wages or a Gift?

Terse Comments on the Uniform Pray er Meeting Topic of the Young Peo ple's Societies—Christian Endeavor for December 6, "Twelve Great ses—XII. The Life Verse."— Rom. 6:23.

(BY WILLIAN T. ELLIS)

Certain terse passages from the Book which has given more epigrams to civilization than any other are in the memory of every cultivated person. These "golden texts" of truth have been expounded a myriad times in exhaustive sermons, and yet they do not grow threadbare or harren. One of the most threadbare or barren. One of the mos pregnant of them is the assigned topic of love, it is not to the bar-llosophy of the ancients that eternal life in Christ Jesus our Lord."

One great contrast between Chris tianity offers life and salvation as free gift; other religions set them fort ing the light of eternal sunrise to the dark day of grief.

Going the Limit for Man.

Romantic girls want lovers who will prove their devotion. Well true their way to escape from the burder of existence. In the philosophy of Hin duism and Buddhism, this process in volves reincarnations through thou sands of years. Different beyond words is the Christian teaching. Salvation is not a goal to be struggled toward; not something to be agonized for through a succession of lifetimes, but a free gift through the sacrifice of God's Son, Jesus Christ.

"At the devil's booth are all things sold,
Each ounce of dross costs its ounce of
gold;
For a cap and bells our lives we pay,
Bubbles we buy with a whole soul's
tasking:

'Tis heaven alone that is given away,
'Tis only God may be had for the asking."

The beauty of Christianity is not that it gives men what they deserve, but that it gives them more than they deserve. They receive not what they earn, but more than they ever could earn. Only by the lavishness of the love of God may we hope for the otherwise unattainable boon of life in two words.

Swedish Bethel church, Polk near Sixth street, Rev. A. Liljengren, pastor. Morning service with sermon by the pastor at 11 o'clock. Evening service at 7:30. The pastor will speak. words.

As a bit of reporting, or historical writing, the four evangelists did first-class work. They were mindful of the and the new social objectives in legis-

Is There a Life After Death?
The International Sunday School Lesson for December 6, is "Christ Risen From the Dead."—Mark 16:1-8; Matt 28:11-15.

(BY WILLIAM T. ELLIS.)

Today's newspaper contains a special mention of those who have solved the problem of immortality; and of those who are deeply, immediately will be found in the death notice columns and the first group are those who have died, and the second and important than this none. "If a man die, shall he live again?" To some degree it is certain at some time or other to engage the thought of every mature mind. With the daily dispatches from abroad fairly reeking with news of bloody deaths by the myriad, the problem is one that thrusts itself inexorably into the consideration of everty philosopher, has speculated upon the theme. The human mind has always experienced "intimations of immortality." The conviction that this supreme flower and fruit of the universe, the human soul, was not the time they again? The conviction of the time they again of a day or a year as a whole. So it is not that supreme flower and fruit of the universe, the human soul, was not found that this supreme flower and fruit of the universe, the human soul, was not time or of certain at some time or other to engage the thought of every philosopher, has speculated upon the theme. The human titons of immortality. The conviction that this supreme flower and fruit of the universe, the human soul, was not been consideration for some higher only the preparation for some higher only the fact of sin. We cannot be believe that the condition state the solder which the condition story in the result of the transformation of life into good for the veteran the proposition to the condition of the death. The proposition of every mature that the second of the problem of the problem of the problem is one that through the problem of the problem of the problem

Two families, close friends, were discussing their life plan. Said one, "We have been laying by so that at the age of fifty we may quit work and enjoy ourselves. We hope to travel and rest and do all the things we have desired." The other man of the group said, "We have spent most of our income, aside from what is needed for the protection of old age, as we have gone along. We have put it into life. We have tried to be alive to many interests and many friends, and we know, whatever befalls, that nothing can take from us our stored up experiences and memories." Surely, the second was wiser. Deliberately to choose to enlarge one's life—one's sympathies, interests, capacities, knowledge, friendship and service—is to seek the way of life.

We may ask the world for what is needed for the protection of old age, as we have gone along. We have put it into life. We have tried to be alive to many interests and many friends, and we know, whatever befalls, that nothing can take from us our stored up experiences and memories." Surely, the second was wiser. Deliberately to choose to enlarge one's life—one's sympathies, interests, capacities, knowledge, friendship and service—is to seek the way of life.

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We may ask the world for what is needed for the protection of old age, as we have gone along. We have put it into life. We have tried to be alive to office the protection of old age, as we have gone along. We have put it into life. We have tried to be alive to office the protection of old age, as we have gone along. We have put it into life. We have tried to be alive to o

We may ask the world for what is due us; but when we face God and eternity it is not justice we cry for, but the free gift of life and mercy.

A passionate longing for God is the A passionate longing for God is the surest sign of spiritual life. The old Hebrew Psalmist gave words to our deepest yearning when he cried, "As the heart panteth after the water brooks, so panteth my soul after thee, O God." Joseph Parker once said a wise word that is pertinent here: "For my own part I do not confess to know God intellectually. I believe with Sir William Hamilton that to comprehend God is to be God. Yet I feel my need of Him, and sometimes I feel it so acutely as to make it easy for me to believe that He is Himself creating that hunger of the mind and heart."

"Oh, the littleness of the lives that we are living! Oh, the way in which we fail to comprehend, or, when we do comprehend, deny to ourselves the bigness of that thing which it is to be a man, to be a child of God!"

SEVEN SENTENCE SERMONS.

Charms strike the sight but merit

Charms strike the sight but merit wins the soul.—Pope.

If a man will not know his sins, his sins will know him; the eyes which presumption shuts, commonly despair opens.—Thomas Adams.

God answers sharp and sudden on some prayers.

prayers,
And thrusts the things we ask for faces;

abide in you, ask whatsoever ye will, and it shall be done unto you.—
John 15:7.

Through all the years of all this life
Be with me, Lord!
So shall the days and weeks and years
Be threaded on a golden cord,
And all drawn on with sweet accord
Unto Thy fullness, Lord;
That so, when time is past,
By grace, I may at last
Be with Thee, Lord!

John Oxenham.

-John Oxenham.

What makes life dreary is of motive.—George Eliot.

CHURCH NOTICES.

East Side M. E. church, corner Seventh and Lime, J. F. Youngman, pastor. Subject of morning services: "God's Ultimate Purpose." Evening services at 7:30, subject of sermon: "The Magnetism of Jesus."

Lowman M. E. church, 1101 Morris avenue, Wm. Balch, pastor. Subject of morning sermon by the pastor. "The Loneliness of Christ." Evening services at 7:30, subject of sermon; "The Best Job," continuing the series on "Making the Best of It."

Under the direction of the Asso ciated Bible Students, W. E. Hall will give a free lecture at Lincoln Post hall Sunday at 3 o'clock. Subject, "The Great White Throne of Judg-

Central Congregational church, cor-ner Huntoon and Buchanan streets. Morning services at 11 o'clock. In the evening at 7:45 the pastor, Rev. Roy B. Gulld, will speak on "Working Conditions in Topeka."

Second Church of Christ, Scientist, corner Sixth and Harrison streets Services at 11 o'clock.

The Seward Avenue Baptist church, corner of Seward and Grattan streets, Rev. J. S. Umberger, pastor. Morning worship at 11 o'clock. Theme, "The Deaconship." At 7:30, evangelical sermon, "Joseph, Jesus, You and I."

The First Congregational church, corner Seventh and Harrison streets, Rev. Arthur S. Henderson, D. D. Morning worship at 11. Sermon, "Loyalty to Christ." Evening service at 7:30. Illustrated lecture, "Our New

First Presbyterian church, Eighth and Harrison streets, Rev. Stephen S. Estey, D. D., pastor. Morning ser-vice at 11 o'clock; subject, "The Teaching Function of the Church." Evening service at 7:30; subject, "Set-ting Sail for Wider Seas."

Third Christian church, James Cor nish, pastor. Morning subject, "The Power That Uplifts." In the evening a program will be given by the board of missions

First Swedish Baptist church, corner West Fourth and Fillmore streets; Rev. C. A. Aldeen, pastor—Morning services at 11 o'clock and evening services at 7:30.

A Spiritualist meeting will be held by the Temple Builders at their half at 122 East Sixth street Sunday aft-

Third Presbyterian church, East Fourth and Branner streets; Rev. E. Irwin Gilmore, B. D., pastor— Young people's services at 11 a. m. Revival in the evening at 7:30.

Second United Presbyterian church corner Huntoon and Fillmore streets; Rev. W. M. Jackson, pastor—Reports of the Soul Winners' conference and the Billy Sunday campaign in Des

sermon by the Rt. Rev. Francis Brooke bishop of Oklahoma. Even-ing service, 7:30, illustrated lecture on the life of Christ.

First Methodist Episcopal church, corner West Sixth eand Harrison streets; Rev. Benjamin Young, D. D., pastor—Services at 11 a. m. and 7:30 p. m. Catherine Booth-Clibborn of Paris, France, will preach at both

John's A. M. E. church, corner St. John's A. M. E. church, corner Seventh and Topeka avenue. The pastor, J. M. Brown, will preach at 11 o'clock and 7:30 o'clock. Morning subject, "Doing Good Work." The evening sermon will be followed with short address by Judge Cary, county attorney of Logan county.

The Second Presbyterian church, corner North Jackson and Gordon streets, the Rev. Joseph P. Hicks, pastor. The pastor will preach Sunday morning on "Preparation for Soul Winning." At the evening service Secretary Prout of the Railroad Y. M. C. A. will deliver an address on "What Men Can Do in the Church."

The German Evangelical St. Paul's church, corner Third and Hancock streets, Rev. H. Becker, pastor, will have services on Sunday morning at 11 o'clock.

Presbyterian Westminster church, College and Huntoon, Rev. Ralph Ward, pastor. The morning service is at 11 o'clock. The theme will be, "The Kingdom at Hand." The evening service is at 7:30. The pastor will give an illustrated address on the subject, "The Social Aspect of Foreign Missions."

"Prosperity and Corruption of Israel, Warning of Amos," will be the subject of Dr. Arthur S. Henderson's lecture to his Bible class at the First Congregational church Sunday at 10 o'clock at Seventh and Harrison

First Baptist church, Rev. Robert Gordon, pastor. Morning services at 11 o'clock and evening services at 8

First Spiritual Church of Progres-on, Lincoln Post hall. Services sion, 7:30.

First United Brethren church, corner Twelfth and Quincy, the Rev. G. K. Hartman, pastor. Sunday school, 9:45 o'clock; preaching and communion, 11 o'clock, sermon by Conference Superintendent the Rev. M. Nichols of Salina; Junior Endeavor, 2 o'clock; Christian Endeavor, 6:30 o'clock, Miss Belle Metz, leader; preaching, 7:30 o'clock; theme, "Why Men Go

Auburndale Christian church, Stephens and Linden streets, Mrs. Clara H. Hazelrigg, pastor. Morning service at 11 o'clock; subject, "Life in God's Word," by Mrs. Hazelrigg, Prayer meeting at 7:30 o'clock Wednesday

Church of the Good Shepherd, Episcopal, corner of Laurent and Quincy streets, North Topeka, the Rev. Albert P. Mack, minister in charge. Sunday school and Bible class at 10 o'clock; morning prayer, litany and sermon at 11 o'clock; evening prayer and sermon at 8 o'clock. Second Sunday in Advent.

First United Presbyterian church, corner Eighth and Topeka avenue, Rev. J. A. Renwick, D. D., pastor. Sab-bath school, 10 o'clock. Preaching 11 o'clock and 7:30 o'clock by the pastor. Morning subject, "The Consecrated Life." Evening subject, "Three Days With Billy Sunday in Des Moines."

The first quarterly conference of the First United Brethren church will be held Saturday at 7 p. m. by conference super-intendent, Rev. M. Nichols. All the official members are urged to note the time and plan to attend. The Rev. Mr. Nichols will preach on Sunday morning. Rev. G. K. Hartman will begin a series of sermons Sunday evening.

The Euclid avenue Methodist Episcopi church. The Rev. Wm. B. Fisher wi preach at 11 o'clock, and Miss Victori Booth Clibborn will preach at 7:30. The Unity School of Christianity, 914
Topeka avenue. Address at 11 a. m. by
L. R. Casebier. Subject: "Law and
Grace."

St. John's Evangelical Lutheran church, corner Second and Van Buren streets, P. D. Mueller, pastor. German services at 10:30 o'clock; English services at 7:30 o'clock.

Reformed Presbyterian church, 920 Clay street, C. A. Dodds, pastor. Preaching at 11 a. m. and 7:30 p. m.

Rt. Rev. De Brooke, Bishop of Oklahoma, who is in residence.

Rt. Rev. De Brooke, Bishop of Okthoma, who is in residence for the Kans Theological school which is in session has kindly consented to preach at Gra Cathedral on Sunday morning at

Orville Lee Cook, minister of the First Christian church, will deliver an address on the C. W. B. M. work at the church Sunday morning. The ladies of the C. W. B. M. will give an interesting program a 7:30 in the evening.

Second United Brethren church, corner Fifth and Leland streets, M. L. Robey pastor. Public worship at 11 c'clock by the pastor. Superintendent M. Nichols will preach at 8 in the evening.

First German M. E. church, corner Ty-ler and West Fifth streets, A. J. Ross pastor. Morning sermon at 19:55. Bub-ject: "The Name Above All Others." Evening theme: "The Blessed Man."

Potwin Presbyterian church, Fifth and West, Rev. H. L. Neis tor. Morning services at 11 o'clock ing preaching services at 7:30. First Church of Christ, Scientist, corner Huntoon and Polk streets. Services at 11 a. m. and 8 p. m. Subject of lesson ser-mon: "God the Only Cause and Creator."

Seward Avenue M. E. church E. Hughes will have charge of bol ing and evening services Sunday.

Highland Park M. E. church. sermon by Rev. Mr. Prolett. services at 7:30.

BIBLE STUDY X.

JOSIAH. 2 K. 22-25; 2 Chron. 34-36. Memory verse—2 Chron. 34:33 a.

1. Who, probably was Josiah's teacher?
2. What laborers were so honest, that no accounts were kept?
3. What prophetess did Josiah consult?
4. What king of Judah did not see a book of the law before his twenty-sixth year?

3. What prophetess did Josiah consult.
4. What king of Judah did not see a book of the law before his twenty-sixth year?
5. What two special things are said of Josiah's earlier years?
6. Who found the book of the law in the house of God?
7. Who is mentioned as having dwelt in the college of the prophets?
8. Who kept the most notable Passover between the days of Samuel and the captivity?
9. What is the Mount of Olives called in the book of Kings?
10. Who was the great rival of Assyria in the days of Jossh?
11. By whom and when was Josiah slain?
12. What marked honor did the men and women give to Josiah's memory?
13. What great name follows Israel from the reign of Jeholachin to its end?
14. What king was first taken captive by Nebuchadnezzar?
15. Under what king was the great de-

14. What king was first taken captive by Nebuchadnexsar?
15. Under what king was the great deportation to Babylon?
16. What had been the general attitude of the people toward God?
17. How was Zedekiah treated?
18. Who were taken from Palestine?
19. How long did the slege against Jerusalem last?
20. What great calamity came to the people, that was restored in Exra?
21. What, that was restored in Nehemiah?
22. What happens, that was made good in Esther?

23. How long did the kingdom

ast?
24. How many kings were there?
25. How many dynasties?
26. Who was the first king? The last?
27. Who was the best king? The worst?
28. Whose reign was longest? Shortest?
29. Under what four kings were religious reformations prominent?
30. Who were the Prophets for Judah?
SKETCH FOR JOSIAH.
Lorial came to the thouse a child sight.

SKETCH FOR JOSIAH.

Josiah came to the throne, a child eight years old, and proved to be perhaps the best of all the kings of Judah. At 16 he began to devote himself actively to God, and at the same time, most lovable of plous kings. At the age of twenty he began the active work of reformation. Armed with hatchet and mattock, he personally commenced the demolition of altars and images of idolatry. The finding of the book of the law and the keeping of the Passover, were the great events for the reign of Josiah. He was blessed with good helpers among the prophets, chief of whom wre Zephaniah and Jeremiah. His was an auspicious life and aim, and deep was the sorrow of his people when it endwas an auspicious life and aim, and deep was the sorrow of his people when it ended so disastrously and unnecessarily on the battlefield of Megiddo, in conflict with Necho of Egypt. We read, "Jeremiah lamented for Josiah" and everybody lamented because in a deeper sense than on the day when the ark was taken, the glory had now departed from Israel; and the dark judgments of an offended God were expected in the land. They were soon realized for in less than 25 years, Judah as a nation, was taken into captivity.

MRS. C. F. MENNINGER.

Boston are to have the paint removed so that they will have the same ap-pearance as at the time of the Revo-lution. The exterior walls of Faneuil hall in

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mous English suffragist, is in the United States furthering her project for the joining of women all over the world into an organization for the promotion of peace. Mrs. Lawrence is the editor of one of the largest suffrage papers in the world.

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